

I am the good Shepherd.

John 10:11

# The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth

his life for the sheep.

John 10:11

Haugen, Rev. A. K.  
Editor

Volume 18

Winnipeg, Manitoba, First No. in September, 1942

No. 17

14th Sunday after Trinity.

## BRETHREN, WE ARE DEBTORS

"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8:12-13.

When some one presents a bill to us and asks payment we would not pay it unless we knew that we owed it, and that our would be collector really had a claim on us. Often we take a bill and check over the items and add up the price of each to assure ourselves that we really owe the amount for which claim is made. If we were only as careful in spiritual things! That the helpless, unconverted slave of sin continually fulfills the desires of the flesh is natural. But that so many gifts entrusted by a merciful God and loving Savior to His blood-bought children should be diverted from their sacred use by the false claims of the flesh is amazing—and dangerous. "To the Flesh": Yes, so the flesh makes its claim. It may even quote Scripture to prove it. But be sure something is left out. Here it is the "Not." Every little while the flesh calls to collect. Perhaps someone has wounded your pride; the selfish "I" says, "I ought to get even with that fellow." When people speak well of your neighbor and forget your virtues, the flesh suggest, "They ought to be told about some of his faults as well." Always the appeal of the flesh is there, "Remember, I come first."

When great decisions are pending, self is the great lobbyist. "You can make more money in farming or business," he confides to the youth whom God's finger is pointing to a field where faith is the only promise. Or, a man comes face to face with a real opportunity for making money, but the business is either dishonest in itself or harmful to others; the flesh gives encouragement, "You'll soon have your stake." Some of you will be asking yourself this fall, "What school shall I go to?" Self will remind you that Bible Schools and Christian Colleges give a one-sided education and that there are so many things you can't do. But remember that the flesh chafes at self-control and can never understand that God's Word is the key to true wisdom. "The carnal mind is enmity against God." Many a youth in our training camps finds himself lonesome, in new surroundings, amongst strangers, many of whom may be indifferent to Christ, and some even hostile. To him the flesh says, "Take the easy way, be a good fellow with the rest." To the disappointed and afflicted brother, self suggests that your faith and prayers may have been in vain, and that God neither hears nor cares, and that your only way out is to cast God overboard and follow your own inclinations.

Let me tell you these bills are not easy to dismiss. They seem so real and so living, for the flesh is very close to us; it is not second nature, but our first nature. With this nature we were born and by it our actions were dictated, until we were born again to receive another nature by the Spirit of Christ. Though self no longer reigns supreme, it still wields a powerful suggestion, which is all too often seconded by modern pagan ideas of living which ignore sin and stress the need of untrained expression. They have as their slogan, "Express yourself." With that the flesh is in whole-hearted agreement and by it force-

fully presents its claims.

Brother, are you paying this bill? Have you checked it over and added it up? Are you really a debtor to the flesh?

"Not to the Flesh": So says God's Word, as we read it right. As Christians we have no obligations to the flesh. "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh." What a forceful way of stating that the flesh has no claim on us!

Though once our master, we were delivered from this cruel tyrant by Christ Who now reminds us, "Sin shall not have dominion over you." (Rom. 6:14). Also, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8:2). It is because of what Christ has done for us, on Calvary, and because He is dwelling and ruling in our hearts through the Holy Spirit that we can resolutely face the flesh and say, "No, you have no claim on me."

The flesh shall dictate to us no more. In fact it has the status of a criminal who has been judged and is awaiting the execution of his sentence. God through the victorious work of Christ "condemned sin in the flesh." (Rom. 8:3). But this prisoner you and I must watch carefully lest he again grasp power to rule over us. "Watch and pray, lest ye fall into temptation." Remember, nothing good comes from the flesh. "I know that in me, that is in my flesh dwelleth no good thing." (Rom. 7:18). Regard every suggestion of the flesh with the same fear as that of the most desperate original contriving a plot to escape and to kill his guard. Every impulse of the flesh must be put to death. "For if ye live after the flesh ye shall die,

but if ye through the Spirit do mortify the deeds of the body, ye shall live." Beware of its claims.

The flesh can bring us no happiness. Its promissory notes are worthless, — yes deceitful. Life is promised, but death is awarded. Neither for any good in the past nor for any hope in the future are we in debt to the flesh. "Put on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof." (Rom. 13:14).

To the Lord Jesus Christ: "Put on the Lord Jesus Christ." Put on Him as Lord. He alone has claims on your life that are valid, and absolute. It is to Him that our verse points when it says, "Brethren, we are debtors, but not to the flesh." He is the One "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works." (Titus 2:14). We can never pay that debt, nor does God demand that. What He has done is all by grace, a free gift. Yet His love obliges us to "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1).

But the flesh gives us no quit-claim. As long as we live in this life its demands will come. But we owe it nothing. Its bills can only be paid in the currency of God's precious gifts which we then must criminally divert from our dear Master's use. May we remember this the next time the flesh knocks at our heart's door to collect. Amen.

"Christ speaks as severely today concerning sin, and as lovingly concerning forgiveness, as He did while on earth."

## CONQUERED?

Two years ago this month Hitler conquered Norway. Or did he? Many tides have risen in the fjords since that cold dawn when the Nazis and the quislings drove their already bloody dagger into the backs of the Norwegians who escaped World War I and somehow believed they'd miss this one too.

Quisling and Hitler thought it was easy. The British and French thought they might do something about it, got a handful of troops there in time to start getting them out again.

Well, two years have gone by, and how easy does it look to you today Vidkun Quisling?

Even with Hitler's best horror merchants backing you up, you have only 32,000 members in your party — just one percent of Norway's population. The rest of them seek your life. The day Hitler falls you die. Perhaps sooner. Your treason wasn't even smart.

And how are things for you, Hitler? You have stolen everything you could lay hands on. You have slaughtered hundreds who resisted; thrown thousands into concentration camps. You have brought them all misery. But that misery is a puny thing compared to the will for vengeance that will not be denied. Conquered? Ask Adolf.

Canadian: Can you say you are fighting as well as Norway? If you answer yes, the war is won, for the power is with you.

And Britain? Have you anything but praise for the Norse sailors, and ships that bring you oil and weapons and food that you may continue the fight, for the people in Norway who cheer your bombing against their homeland and pray nightly that you will invade?

And France? Norway makes your cringing collaborators look even worse. If your France had resisted as Norway, Hitler today would be a lot farther down the road to defeat.

Two years after their tiny army was beaten, the bravery of these tough Norwegians shines like the northern lights, flashing a signal around the world that Hitler can never win. If that sounds poetic, all right. Poets for centuries will sing of these men, women and children.

Conquered? Why these Norwegians have just begun to fight.

(The Albertan, April 14th.)

## The Twenty-Third Psalm

The Lord is my	
Shepherd	Protection
I shall not want	Supply
He maketh me lie down in green	
pastures	Abundance
He leadeth me beside the still	
waters	Peace
He restoreth my soul	Healing
He leadeth me in the paths of	
righteousness	Guidance
For His Name's sake	Purpose
Yea tho' I walk through the valley of the shadow of	
death	Experience
I will fear no evil	Confidence
For Thou art with me Omnipresence	
Thy rod and Thy staff they	
comfort me	Consolation
Thou preparest a table before	
me	Provision
Thou anointest my head with	
oil	Consecration
My cup runneth over	Joy
Surely goodness and mercy shall	
follow me	Assurance
And I shall dwell in the house of	
the Lord forever	Consummation.

Sent in by

O. A. Broughton.



## The SHEPHERD — HYRDEN

Organ of the Norwegian Lutheran Church of Canada.

Editor: Pastor A. M. Vinge, Ryley, Alta.

Business Manager: Josef B. Haave, Rose Valley, Sask.

W.M.F. Editor: Mrs. J. R. Lavik, Luther Seminary, Saskatoon

Y.P.L.L. Editor: Pastor G. O. Evenson, Outlook, Sask.

Published: 5th and 20th of the month

Subscription price: 50 cents per year.

Articles, news, announcements send to the Editor. Money for the paper and change of address send to the Business Manager. When renewed before the expiry date shown on the address label the subscription will not be stopped. The subscription will not continue if left unpaid.

Entered as second class matter at the Post Office at Winnipeg, Manitoba.

Printed by  
THE CHRISTIAN PRESS, LIMITED  
Winnipeg, Man.

The liquor situation in our country is a serious problem. It is time to protest, and churches throughout Canada are doing so. The welfare of our youth and the future is at stake. Let us pray and work that this fear-some enemy of men may be curbed. If we do not, and the tide of this evil sweeps onward, there is an inevitable and fearful day of reckoning coming! We reprint the following from a temperance publication: —V

### Booze Revenue

You say: "Yea, I know; but folks are going to drink and you can't keep them from it, and it's better to legalize it and get the revenue than to let the bootlegger get it all."

Suppose your son or daughter were to come to you and say, "Dad, you have fine ideas and grand ideals, but they are old fashioned. You say I shouldn't drink and gamble and traffic in vice. Other people do it and get away it, and look at the money they make. They dress lavishly, ride in the big automobiles, have plenty and enjoy a good time. I have made up my mind to go that way, and you can't stop me. Now the question is will you go in partnership with me and share the income or will you be obstinate, oppose and prohibit me from doing it and get nothing?"

How many of you would tell your son, "Well, son, I see you have made up your mind and I can't stop you, so rather than to lose my part of your earnings I'll go in business with you"—how many of you would tell your boy or girl that? Yet, that is the same argument you make and the same excuse you give for legalizing drink.

It is foolish beyond words. Prohibition didn't stop drinking but it stopped the open manufacturing, advertising and sale of it. It stopped the government from being a partner in the business. It branded the business as an outlaw and unworthy of the support of respectable, law-abiding people."

Sam Morris in "The Voice."

### Convention and Bible Camp Notes

Where there is a will there is a way. The choir from Villefrance, Saskatchewan, fifteen voices strong, travelled 250 miles by car to attend and sing at the district convention. And Lars and Johan Hesje of Crooked River bicycled 150 miles to the Christopher Lake Bible Camp. That should be worth almost a newspaper headline. Yet they did not travel that distance by bicycle as a publicity stunt; they did it to join with others in the study of God's Word at Bible Camp.

The Rose Valley Parish has five congregations and all of them use the same Hymnbook, the New Concordia. Many of the books are given by friends and relatives as In memoriam gifts to their congregation. —J. H.

### The District Allocation Meeting.

The Meeting for the allocation of the budget will be held in Saskatoon, God willing, October 13, beginning at 1:00 p.m. A helpful and vital program will be given at the afternoon session, and the allocation will take place in the evening. Circuit Stewardship Secretaries are asked to be present. It is imperative that each circuit be represented.

### The Budget.

Do not forget the budget. The Lord places before us open doors, and we are asked to give our share for the extension of the Kingdom. Canada District will harvest a bountiful crop this year. Let us show our thanksgiving by taking our share in the Missions of the church. Remember the budget!

A. M. Vinge.

### Grand Valley

Confirmation services were held in Grand Valley church, Twin Valley, Sask. H. F. Johnson's charge August 9th. There were 7 young people who on that day renewed their baptismal covenant before a large congregation. Villefranche choir of St. Victor was in attendance and rendered 3 numbers. Communion and baptismal services were held in the afternoon of the same day.

Sunday, August 16th was a great day for St. Olaf congregation, Vice-roy, Sask. (H. F. Johnson's charge) for on that day 14 young people renewed their baptismal promise in the presence of the congregation.

The class consisted of 8 boys and 6 girls, ranging in age from 14 to 18 years. A mixed quartet rendered 2 numbers.

In the afternoon communion service was conducted. 32 partook of the Holy communion. A solo was rendered by Aurora Johnson. "Fly som en fugl til din klippe" was sung by Lars Iverson, of Ogema, Sask.

At the beginning of the afternoon service 6 adult members were received into the congregation. A family of two had been received a few weeks before.

The week before the confirmation the congregation had finished painting the church building, both the outside and the interior; thus it presented an inviting and pleasing appearance. The Ladies Aid Society had bought the paint and members of the congregation donated the work.

God willing, the Moose Jaw circuit meeting will be held in this congregation this fall.

August 23 twelve young people were confirmed in the Scandia Lutheran church in the presence of a packed church. A very substantial mission offering was lifted at this time. The church was beautifully decorated with gladiolas and garden flowers. The overhanging motto was, 'Fight the Good Fight.' The pastor spoke on the text, 'David in Combat with the Devil's representative, Goliath.' The Junior choir sang two beautiful selections. Those confirmed were: Mae Hume Walker, Judith Kathleen Movold, Marcella Dorothea Brussea, Mildred Christine Lyseng, Jean Oline Lyseng, Marjorie Gertrude Paulson, Thomas Arvid Movold, Harlan Oliver Davidson, Denis Orlando Lyseng, Herbert William Skaret, Everaldo John Lyseng, and Kenneth Peter Hatlan.

May these young confirmands be kept steadfast in the Lord. S. J. R.

The "Home Day" for Bethany Sunset Home will be held Sept. 20. Pastor Lerseth speaks in forenoon (English) and Dr. Lavik and others in afternoon (both languages). Everyone asked to bring their own lunch. Free Coffee served by the home. A. K. O.

Det er ikke vaare ønsker som skal diktere vaare bønner, men Guds vilje. Peder Dreyer.

### Til lesekretsen

Vi henleder den norske lesekrets oppmerksomhet til Redaktør Jorgensens enestaaende og ualmindelige vakre hyldest til Dr. M. O. Bøckmans minde. Som Dr. Bøckmans elever fra Luther Teologiske Seminar gleder vi os over hver setning, og det vakre billedsprog som tegner for os ham som vi aktet og elsket. —V.

### Leinan, Sask.

Ja endelig kommer 50 centen for Hyrden. Det har gaat af saa alt for lenge.

Undres om der er nogen her i Kanada fra Hjelmeland Ryfylke, Stavanger, som leser Hyrden?

Mrs. Hans Steensland.

### NORGES KIRKEFOLK GIR QUISLING BESKED

Biskoperne Maroni og Hille samt prof. Hallesby, Ludvig Hope og H. E. Wisløff er ledere for en ny ordning som har avbrudt forbindelsen med Quisling. Norges kirke er nu blit en frikirke og er løst fra nazi-regjeringen. Et epokegjørende skritt mot nazidemonerne.

Den striden, som nu gjennom maaneder har rast mellem den norske kirke og Quisling-myndighetene, er i disse dager kommet til sit foreløbige klimaks, idet kirken definitivt har brudt med myndighetene og har etablert sig som en frikirke. Denn beslutningen er truffet under et hemmelig møte, som seks fremstaaende kirkemænd nylig avholdt i Oslo. Straks efter at møtet var avsluttet, blev beslutningen offentliggjort.

Paa møtet blev "Den midlertidige kirkeledelse" dannet, og ledelsen bestaar av biskoperne Maroni og Hille, domprost Hygen, professor Hallesby samt Ludvig Hope og H. E. Wisløff. Domprost Hygen, som er domprost i Oslo, representerer biskop Berggrav i komiteen, idet Berggrav som kjendt fremdeles holdes fængslet av tyskerne.

"Den midlertidige kirkeledelse" har selv i en resolution, som blev vedtat paa møtet, git den fulde forklaring paa hvorfor kirken har besluttet sig til at ta et aapent brud med nazimyndighetene. Resolutionen lyder som følger:

*Det var ikke med glæde at kirken besluttet sig til at bryte med staten. Men den var tvunget til at gjøre det. Drevet av vor samvittighet og først efter alvorlige overveielser har vi truffet denne beslutningen. Kirken vilde svikte Gud, hvis den rolig hadde ladt alt dette hænde.*

*Det kan nu synes som om kirken har lidt et nederlag, men i virkeligheten har den vundet en avgjørende seier med en praktisk talt ubrudt front saavel indad som utad.*

*Myndighetene har gjort flere forsøk paa at forhandle. Vi paa vor side har underrettet Quislings kirkedepartement om, at vi naar som helst var villige til at gaa med paa forhandlinger. Men dette bare under forutsetning av at vore biskoper med biskop Berggrav som leder fik føre forhandlingerne i kirkens navn.*

Maalet for vor kamp er tredobbelt:

1) Vi kan ikke godta den nuværende regjeringens overgrep overfor kirken, skolen, forældrene, barna, retssikkerheten og den sociale fred. Denne kampen har intet politisk motiv.

2) Vort maal er ikke av kirkepolitisk natur men forholdene er blit slike, at vi er blit tvunget til at bryte med vor gamle kirkeordning.

3) Vort maal er av intellektuel natur. I korthet kan vi si, at vi kjemper for at faa arbeide i frihet og uavhengig av uretfærdige indgrep fra statens side, og for at kunne ha en ren samvittighet overfor Guds kirke og Hans hellige ord."

Resolutionen slutter med at appellere til alle menighetsraad og alle prester om at fortsætte sin virksomhet i uavhengighet, hvad enten de blir avsatt av Quisling eller ikke, samt at fortsætte at adlyde de høiere kirkemyndigheter uten hensyn til om ogsaa disse blir avsatt av nazistene. Den fremholder videre, at de avsatte biskoper har fuld ret til at bære sine biskopkaaper, og gjøre bruk av sin biskopittel. Og det heter tilslut i resolutionen:

*Nu, da en ny kirkeledelse er blit skapt for at vareta alle spørmaal vedrørende kirken, maa hele kirkens maskineri begynde at arbeide igjen.*

### Program-kristendom

Av Johannes Daasvand

Vi maa da følge med tiden, sier du. De metoder som var gode og brukbare i apostolens dager, bør avløses av nye og mere tidsmessige.

Ganske visst. — Vi skal følge med tiden i bedste mening av ordet. Vi skal ta i bruk alle de midler som staa til vor raadighet, i den bestemte hensigt at sjælene maa frelses. Men vi maa ikke — lik de døde fiske — følge med strømmen. Ellers vil fossestupet ta os.

Alle metoder og midler som Herren kan vedkjende sig, skal vi ta i bruk i evangeliets tjeneste; men la os vokte os for at gli ind i det stive program-mæssige, som stænger den Hellige Aand ute. Jeg har set saa meget av det, særlig i Amerika, at jeg maa faa rope et varsko. Der er nemlig tendenser til at gli ind i det samme ogsaa hos os.

At tale bare for at holde en tale, er forkastelig. At synge for at vise frem sin tekniske dygtighet er like-saa forkastelig. I Guds rike har vi ikke bruk for skuespillere. Deres plads er paa teatret, ikke i kirken eller oppbyggelseslokalet.

Det er levende vidner med et levende budskap den synkende verden trenger idag.

Underholdning i det kristelige arbeide med et storslaget program kan vel være paa sin plads en eller anden gang, dersom vi har tro for det og synes der er tid til det; men ligger sjælene os paa hjerte og brænder det i os at faa vinde dem for Herren, da maa evangeliets forkyndelse være det egentlige arbeidsmiddel.

Det kan være et dødens tegn dette at lægge møtene om til underholdnings-møter, istedenfor at forkynde evangeliet.

Gnisten er borte. "Mannaen" smaker ikke lenger. Den er for ensformig. Folk kommer ikke til møtene lenger. Saa erstattes den indre kulde og død med underholdning og et program som skal "trække" folk, istedenfor at oppløse flammen i forsamlingen ved syndserkjendelse og fornyet fylde av den Hellige Aand.

Brødre i ledelsen av det kristelige arbeide:

Vær viss paa, der fins i længden ikke noget middel som trækker skarene slik til vore møter som evangeliets forkyndelse i tale og sang, baaret frem i Aandens kraft.

### Efterspørsel

p. t. Montreal 19. aug. 1942  
Kjere pastor Vinge.

Kanskje jeg turde be Dem hjelpe mig, eventuelt gjennom Hyrden, med at søke efter følgende:

Farmer Knut Anderson, bosatt i Saskatchewan, ca. 65 aar gl., kommer fra Ørsta Sunnmøre, har veret i Kanada ca. 30—35 aar, er gift og har en sønn ved navn Reinhardt. — Anderson søkes av en nevø i R.N.A.F Toronto.

Deres forbundne,  
Berge Øverland, feltprest.

Send oplysninger til Hyrdens redaktør eller til pastor Berge Øverland, Montreal, Kanada. —V.

### En bønn av Luther

Kjære Herre Gud, regjer mig saaledes at jeg med aandelige øine maa se og erkjenne min medfødte sykdom og svakhet, bekjenne den og derved bringes til Kristi rette og levende erkjennelse og bli regjert, renset og helliget ved den Hellige Aand.

### Giving

When I lost all that I had kept,  
And spent all that I had,  
I still had all I gave away  
Which isn't half so bad.

Dette sidste skritt fra kirkens side er forlængst gjennom prester og menighetsraad blit kjendt over hele Noorge.

—NORSK UNGDOM.



Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

# Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Første Nr. i September, 1942

## 15. søndag efter trefoldighet.

### MARIA VED JESU FØTTER

Luk. 10, 38—42.

Av biskop Bjønness-Jacobsen.

Maria, Lazarus' søster, omtales tre ganger i det nye testamente.

Første gang ser vi henne sitte ved Jesu føtter for å høre paa hans ord. Annen gang sitter hun i sitt hjem nedsunket i sorg over sin brors død, men staar hastig op og gaar til Jesus, da Marta sier at Mesteren er der og spør efter henne. Tredje gang utøser hun den kostelige nardussalve over Jesu føtter og tørrer hans føtter med sitt haar.

Alle tre ganger legger Maria for dagen tillit og kjærlighet til Frelseren. Dette er kristenliv.

Den første gangen glemmer hun alt annet for å høre paa Jesu ord. Den andre gangen skynder hun sig til Frelseren, da hun hører at han er kommet og spør efter henne. Den tredje gangen ærer hun ham paa en enestaaende maate.

\*

Vi synes maaskje at alle disse tre ting er like viktige — å høre Jesu ord, å komme til ham, naar han kaller, og å vise ham ære. Men Jesus sier kun om det første: "Ett er nødvendig. Maria har valgt den gode del, som ikke skal tas fra henne."

Det største, ja, det ene nødvendige er å høre paa Jesu ord.

Vi vet ikke hvad Jesus talte om, da Maria satt ved hans føtter. Men vi vet at hans ord var aand og liv. Han talte livets ord. Hans ord bragte livets brød. Og Maria satt med en hungrig sjel og tok imot hvad Frelseren rakte henne.

Dette betok Maria slik at hun glemte alt annet, ogsaa sine plikter som vertinne. Og Jesus tok henne i forsvar overfor søsteren, da hun klaget over at Maria overløt husets strev til henne alene.

Alt maatte vike for dette ene å høre livets ord av Frelserens munn. Det er den gode del. Intet maa hindre et menneske fra å motta denne rikdom, selve livet.

Hvor vi trenger å minnes om dette i denne mangfoldige, oprevne tid vi lever i! Vi maa søke stillhet for å motta hvad vor Frelser vil gi oss. Og det er selve livet han gir oss.

For intet gir han oss det. Enhver synder faar det for intet. Det er kun å ta imot. Sitte ved Jesu føtter og høre hans ord, naadens ord, livets ord.

Om syndene er røde som blod, synderen faar livet for intet.

Enhver synder sette sig ved Jesu føtter og høre paa hans ord! Enhver synder ta livets brød uforskyldt! Det er den gode del, som Frelseren vil ikke skal tas fra ham.

\*

Naar en synder har faatt livet av Frelseren, hvorledes kan det være anderledes enn at han iler til ham og klager sin nød, naar han sitter i sorg og Frelseren kaller paa ham, som Maria gjorde det: "Herre, hadde du vært her, da var min broder ikke død."

Saaledes gaar vi til vor Frelser med all vaar nød og blir hjulpet bedre enn vi kan tenke og forstaa.

Og maa vi ikke med glede ære vor Frelser med vaart dyreste eie?

Men dette blir aldri vaar frelsesgrunn, hverken helt eller delvis. Til vaar siste stund her paa jord gjelder Jesu ord til Maria: "Ett er nødvendig. Maria har valgt den gode del." Vi maa leve av den uforskyldte naade fra dag til dag. Daglig ny naade. Vi maa aldri bli ferdig med å sitte ved Jesu føtter og høre paa hans ord.

## MARCUS OLAUS BÖCKMAN

Som den rankeste, høieste og mest renlinjete gran i skogen har Marcus Olaus Bockman staat i den plantning som vi kaller norsk-amerikansk kirkeliv, gjennom to tredjedeler av vaar histories ene sekel. I mange og lange aar stod denne ranke kjempegranen, med de rene, klassiske linjene, midt i tykkeste skogen. Det yrende liv i skogen centret sig om den. I tett krins om den stod lenge mange andre gilde stammer med frodig bar. Enda ingen av dem naadde op til kjempegranen i høide. Tross grane stod omkring tett som tempelsoiler, merket alle at denne granen var noe for sig.

Litt om senn bredte skogen sig ut paa vidder som før stod treløse. Og som faa hadde ment hørte til nettopp denne skogens enemerker. Derfor blev hoiden som kjempegranen stod paa, ikke lenger skogens midtpunkt. Det var helst naaleskogen som blev igjen om den. De ranke granene, de knudrete furuene, noen værhaarde enere — den vokster som hadde mest av den gamle fedrenejords ange, den blev igjen om kjempegranen.

Den nye, frodige løvskogen, den som skjøt op av Vestens jord, uten direkte omplantning, var den som mest søkte ut paa viddene. Ikke at den blev en skog for sig. Den hører den gamle skogen til. Og har i sig islett av gran og furu. Selv eneren finnes her og der. Og nyskogens trær har i aarevis sett bortover til den enslige kjempegranen med ærefrykt og vyrdnad. Den stod jo saa høit; den maatte sees. Dens rene linjer blev dag for dag merkbarere.

For med aarene blev det glisent om kjempegranen. Den ene efter den andre av de gilde stammene omkring datt over ende. Den mørke, faamælte skogsmannen med den skarpe, ubønnhørlige øksen ryddet op omkring granen paa høiden. Sistpaa blev den staaende saann omtrent alene. Men rank var den. Og linjene holdt sig. For toppen lutet sig ikke, og grenene visnet ikke bort.

Nu er kjempegranen borte. Den kjente hoiden staar bar. Mannen med den skarpe bilen har lenge likesom ikke engang sett i retning av den. Men her en dag gav han den i forbifarten et knekk i stammen. Og paa 21 juli falt den stilt til jorden — med alle grenene i behold og med ubrukket krone.

Hele skogen skjønner at her er en kjempe fallen. Og med den blir den fineste av granduften borte. Ennu finnes gran i skogen vaar. Men ingen av disse har den gamle granens holdning og linjer og ange. For kjempegranen hørte en svunnen tid til. Den var hvad den var, fordi den hadde røttene sine i fin gammel jord — jord som nu er dekket av nyere tidens overlegg, jord som vel aldri blir overflate igjen.

I vor skog av idag finnes ogsaa høie trær. Noen av dem rager høit oppe. Men akkurat lik den gamle kjempegranen er de ikke. Maaskje det kan sies slik: de er ikke gran. Furu og eik finnes blandt dem. Kan hende ogsaa lønn og lind; eller en uopdaget bok. Popler finnes mange av. Men ingen gran, — i all fall ingen med de klassiske linjene som kjempegranen hadde. **Trolig er det**

Og vaar Frelser vil ha oss paa den plassen. Om noen vil formene oss den, saa tar han oss i forsvar. Han vil ikke at den gode del skal tas fra oss.

Han hjelpe oss ved sin aand at ikke vore egne eller andres kloke tanker ved tvil og vantro skal ta den gode del fra oss.

at vi i skogen vaar aldri ser dens like igjen.

Naar nu den falne stammen dekkes av muld, stiger fra skogen — fra det gamle skogholtet omkring kjempegranens haug og fra nyskogen utover viddene — en takkesus op til himlen for at den saa lenge fikk ha den gamle ranke granen. Og i den susen ligger en bønn om at fra røttene maa skyte op nygran som i Guds vær og vinn kan vokse op til høvdingform. Ikke av nettopp samme ytre konturer (de kommer neppe igjen), men av samme lodige stammestoff og med samme sunde ange av gran i skogen.

Dr. Bockman har satt dype spor efter sig i norsk-amerikansk kirkeliv. Ikke spor som alle og enhver kan se. De er nemlig lite synbare paa overflaten. Storparten av kirkefolket har vært, og er fremdeles, av en støpning som helt naturlig ikke setter skorpe efter Bockmans mønster. Men i tankelivets skjulte dybder, helst i den kristelige tenknings solide underlag, der staar sporene efter ham. Han har jo i over firti aar undervist kirkens vordende prester, og den forkynnens forankring paa trygg grunn som — tross mulige undtagelser — er almindelig iblandt oss, skyldes for en stor del denne stø prestelærer.

Om hans sterke innflytelse i den Forente Kirke, det kirkesamfund hvis teologiske hjørnestein han var gjennom hele dets 27-aarige historie, skal ikke her tales. Andre, som hadde den lykke å sitte under hans lærerstol i løpet av hans kraftigste manndoms tid, kan uttale sig om den bedre enn vi kan. Vort forsøk paa en vurdering av hans betydning som prestelærer maa begrenses til hans virke efter kirkesamlingen av 1917. For først fra og med nevnte aar fikk vi personlig høve til å lære ham å kjenne paa mer enn tilfældig vis.

Skjønt Bockman allerede hadde naadd en alder av 68 aar da kirkens samling fant sted, og hans virketid ved det teologiske seminar derefter strakte sig ikke stort videre enn ti aar, blev det gitt ham å spille en avgjørende rolle i vaar samlede kirke. Han var intet mindre enn en Guds gave til oss gjennom en i mange henseender kritisk overgangstid. Ikke alene eide han det sindige temperament, den fint dannede personlighets skjønnsomme omdømme og den lange erfaring som prestelærer. Men paa grunn av sin grundige akademiske og teologiske lærdom, sin konfesjonelle støhet, sin personlighets prestisje og sin pedagogiske innsikt behersket han helt naturlig ved sin aandskraft saa helt den nye og vanskelige situasjon at hans kolleger gav ham full og hel tillit og de teologiske studenter — uansett fra hvilken skole de hadde sin forandelse — saa op til ham med ublandet respekt og beundring. Denne ydelse til vor kirkes cementering som dr. Bockman saaledes fikk naade til å gi, kan ikke skattes høit nok.

Som teolog utmerket Bockman sig ved grundighet og støhet. Grundigheten skyldtes hans omfattende viden og hans klare tankeevne; støheten hans ydmyke sinn og hans ærefrykt for og kjærlighet til Guds aapenbarte sannhet. Den bestod ikke i stedighet, noe som ofte opfattes som støhet. Stedighet i teologisk henseende er å sette sig tungt paa det hevdbundne og engang vedtatte uten å gidde personlig forskning; støhet er å prøve alt paa Ordets grunn og beholde det gode. Den støhet var Bockmanns i en aldeles forfriskende grad selv op i den høie alderdom. Og der ligger uten tvil grunnen til at han formaadde å samle

## Korsets Ord — en Daarskab.

"Hvordan kan man faa sig til at tro," sagde en Mand heftig under en Samtale om religiøse Spørgsmaal, "at man ved en krosfæstet Mands Blod skal faa Tilgivelse for Synder? Det er jo ligefrem en Daarskab."

"Ja, det er sandt," sagde en anden; "slig kalder Paulus det ogsaa."

"Det var vel bare hans Spøg," sagde den første. "For jeg ved da, at Paulus og jeg umulig kan have samme Mening om en Ting."

"Åa nei, det var nok ikke Spøg," sagde den anden. "Læs her!" Dermed rakte han Spotteren en Bibel og viste ham 1 Kor. 1, 18: "det Korsets Ord er en Daarskab for dem som fortabes."

Manden afbrød overrasket Samtalen og blev alvorlig. Han begyndte fra den Tid at læse Bibelen og nogen Tid efter var Korsets Ord ham ikke længer en Daarskab.—

("Bud og Hilsen").

## Ved Guds ord alene

Kristus er en gang aapenbaret paa jorden, har latt sig se og høre med underfulle tegn og preken. Saaledes aapenbarer han sig for oss, men kun gennem sitt ord. Jeg begjærer ikke at han skal sende mig sin engel, og selv om en engel kom til mig, saa vilde jeg ikke tro denne. Jeg vilde bli ved Guds ord alene.

—Luther.

Der er folk som visstnok lar sig lede av Aanden ved Ordet til syndserkjennelse, men ikke frem til tro. Innerst inne tror de at de paa en eller annen maate faa til selv, helst derved at de ved sin anger og bot endelig skal bli litt mindre uverdige til naaden eller litt mere religiøst innstillet før de tør ta imot ordet om syndenes forlatelse. De bedrar sig selv. Det er bare ved Aandens tale i Ordet at mennesket finner frem til tro.

om sig hver ny studenter-generasjons interesse.

Noe av det eiendommeligste ved dr. Bockman var den omstendighet at han tross sitt patrisiervesen alle dager hadde hele kirkens udelte hengivenhet. For han var ikke bare akttet og æret, — han var avholdt. Grunnen var vel den at han var patrisier, men ikke aristokrat. Det vil si: det kunde merkes paa ham at han var en gentleman "av den gamle skole," han hørte til en fint dannet gammel slekt, han var preget av sin barndomstids miljø ikke bare i manerer, men i sitt indre vesens egenart; men samtidig var han fri for all anmasselse og overlegenhetsfølelse. Sikkert har hans barnlige fromhet og ydmyke kristensinn her virket opdragende paa hans allerede folsomme kulturpersonlighet. I den grad som folk kom i direkte berøring med ham, blev dette rent intuitivt oppfattet og skattet, saaledes at de mange lærte å holde av ham, samtidig som de hadde en bestemt føling av han i dannelsen og holdningen raget et hode høiere enn folk flest.

I sitt rike har Gud bruk for alle slags mennesker, av mest ulikt lynne og paa forskjellige dannelsesstrin. Hovedsaken er at Guds Aand faar raaderum i hjertet. Et overmaate tiltalende eksempel paa hvad Aanden formaar å virke hos en kristen som samtidig er en kultrapregat og et begavet, kunnskapsrikt menneske, har vi i det velsignelsesrike liv som for jordelivets vedkommende blev avsluttet da Marcus Olaus Bockman vandret bort.



### Dr. Iversen visits Inwood

The little white church at Inwood was packed on Sunday, August 16, when Dr. Iversen spoke here. Kenneth Franklin Strand, son of Mr. and Mrs. Chr. Strand was brought to God in Holy Baptism.

The children who had attended vacation Bible School rendered a brief demonstration of work done at school. Certificates were presented to twenty-five children from three different schools.

After the service a program was given, then followed a social hour with lunch. We thank Dr. Iversen for his visit and his Christ-centred message.

In Skogan school (seven miles north-west of Inwood) a few people meet every Tuesday evening throughout the busy summer months for "Bible Hour". The Gospel of Matthew is being studied and the Way of Salvation and problems of the Christian life are freely discussed. Blessed are they that hunger and thirst after righteousness, for they shall be filled. —A. M.

### Bible Vacation School and Confirmation in the Armena Parish

During the past five weeks intensive parish instruction has been carried out in the Armena parish served by pastor S. J. Rude. Each congregation had a period of Bible Vacation school in its midst. The pastor had charge of the instruction but assisted by willing helpers from each congregation. Every class had a teacher at all times, thus making it possible to accomplish so much more during the given time. Much of the collective instruction was conducted by object lessons or illustrative chalk talks. Much time was given to choral singing, Bible memorizing and the essentials of the Catechism. At the close of each school the children presented a Bible vacation school program to the congregation. In Bethlehem and St. Joseph this program was followed by a Sunday school picnic in the grove by the church. Scandia had its Sunday school picnic at Miquelon lake the following Sunday. Open air service was conducted by the pastor in the morning, and the group joined with the Kingman Sunday school for their program at the same place in the afternoon. Pastor Vinge then brought the message. S. J. R.

### The Teacher

Lord, who am I to teach the way  
To little children day by day,  
So prone myself to go astray?

I teach them knowledge, but I know  
How faint the flicker and how low  
The candles of my knowledge glow.

I teach them power to will and do,  
But only now to learn anew [through]  
My own great weakness through and

I teach them love for all mankind  
And all God's creatures, but I find  
My love comes lagging far behind.

Lord, if their guide I still must be,  
Oh, let the little children see  
The teacher leaning hard on Thee.

Leslie Pinckney Hill.

Quoted in "Christ and the Fine Arts" by  
Cynthia Pearl Maus.

### Three Gates

If you are tempted to reveal  
A tale someone to you has told  
About another, make it pass,  
Before you speak, three gates of gold,  
These narrow gates: First, "Is it true?"  
Then, "Is it needful?" In your mind  
Give truthful answer. And the next  
Is last and narrowest, "Is it kind?"  
And if to reach your lips at last  
It passes through these gateways three,  
Then you may tell the tale, nor fear  
What the result of speech may be.  
—From the Arabian.

## WOMEN'S MISSIONARY FEDERATION

Mrs. J. R. Lavik, Editor, — Luther Seminary, Saskatoon, Sask.

"Remove not the ancient landmarks  
which thy fathers have set."

Prov. 22:28.

"Unto Him be glory in the church by  
Christ Jesus throughout all ages,  
world without end. Amen."

Ephesians 3:21.

"Back of our founders stood  
churches;  
Spires which pierced the sky,  
Pointing to heavenly mercies,  
Lifting lone hearts up on high.

There stood the font in the corner—  
Baptism ne'er was forgot;  
Altar, and pulpit, and songbook —  
Cleansed were their souls from all  
spots.

Firm was their grip on the Bible,  
Word from their God to their hearts;  
Souls were kept living and growing,  
Blunted were Satan's deft darts.

Wisely they nourished their fam-  
ilies,  
Food which came down from above;  
Freely they shared of their bounty,  
Gladly afar told His love.

Move not these faith-fixing land-  
marks!  
Rocks which our parents have set!  
Still they stand solid, unshaken,  
Souls may be saved through them  
yet.

Cherish we then Book and Beacon!  
High in our hearts hold them fast!  
Anchor them safe for our children,  
Guard well these treasures that last.  
A.P.N.

The above mentioned scripture  
passages formed the text for the  
25th Anniversary W.M.F. Conven-  
tion, Minneapolis, June 10—12, run-  
ning as a red thread through the  
Convention Program.

More than a thousand women  
were in attendance, having come  
from all parts of the United States,  
from Canada, and from foreign mis-  
sion fields.

As Mrs. K. A. Holstad asked to  
be relieved from the office of pres-  
idency, a new general president of  
the W.M.F. was elected at this Con-  
vention. She is Mrs. H. M. Normann  
of Cresco, Iowa. We thank Mrs. Hol-  
stad for her years of faithful ser-  
vice as general president, and wish  
the new president God's rich bless-  
ing upon her new work.

The W.M.F. Jubilee Convention  
offering has now passed the \$3,000.  
mark, all of which goes to the  
Orphaned Missions. Should any so-  
ciety or individual still wish to con-  
tribute to this offering, that privilege  
is yours until September 1st, 1942.

Did you all read our district pres-  
ident's account of her trip to the  
Convention? If you missed it, you  
will find it in the July W.M.F. num-  
ber of "The Shepherd." It is interest-  
ing!

### W.M.F. Report from the Saskatoon Circuit.

The W.M.F. of the Saskatoon Cir-  
cuit held its annual meeting June  
2nd at St. John's Church, Viscount,  
Sask., Rev. Aarestad's charge.

After the opening devotion Mrs.  
S. D. Brun, the circuit president,  
began the business session by ex-  
tending a hearty welcome to all pre-  
sent. She also welcomed Mrs. Aare-  
stad into our circuit. The Sec.-treas.  
report was read and adopted.

The following nominating com-  
mittee was elected: Mesdames J. R.  
Lavik, G. Aarestad, J. Danielson, O.  
Berg, and R. H. Pinkerton.

Mrs. Fotheringham was appointed  
to register delegates and visitors.  
The president reported on the  
year's work. From the departments  
credited on the budget \$390.64 was

received. Contributions to Sea Men's  
Mission, Little Norway, Kongshaug,  
the Bible School, War work, and lo-  
cal work, amounted to \$816.91. To-  
tal, as reported, \$1207.55. All but  
three Aids sent in their report  
cards. Let us try to make our trip-  
licate card reports one hundred per-  
cent next year. The president brought  
greetings from Sister Marie Wieks  
at the Bethany Sunset Home. She  
asked that the Home be remembered  
with gifts, especially with donations  
to the Building Fund. The motion  
was made and carried that we pay  
for two subscriptions of "Luther-  
aneren," one to "Kongshaug" and  
one to Little Norway. The president  
urged all societies to remember the  
Bible School at Outlook with an an-  
nual gift. A very inspiring paper  
was read from the circuit Thankof-  
fering secretary, Mrs. A. Erlandson,  
Penzance.

The nomination committee sub-  
mitted its candidates: Pres. Mrs. I.  
Iverson, Saskatoon; Vice Pres. Mrs.  
G. O. Evenson, Outlook; Sec. Treas.  
Mrs. G. Aarestad, Watrous; Thank-  
offering Sec. Mrs. Oscar Hamre,  
Hanley; Mission Box Sec. Mrs. Sel-  
mer Anderson, Langham; Cradle  
Roll Sec. Mrs. R. H. Pinkerton, Val-  
ley Park; In Mem. and Life Memb.  
Sec. Mrs. L. Ulven, Strongfield; His-  
torian Mrs. Fotheringham, Watrous;  
Christian Nurture Mrs. A. Erland-  
son, Penzance; Librarian and Read-  
ing Project Mrs. A. Hjortaas, Mac-  
rorie. As Mrs. Iversen withdrew her  
name, being ineligible because of her  
office as District Vice-President,  
Mrs. J. R. Lavik was nominated in  
her place, and the slate of officers  
elected with this change.

The president urged the women of  
the circuit to give all possible help  
and support to the pastors in their  
work, especially to the new pastors  
as they begin their work in their  
parishes.

A rising vote of thanks was given  
to the retiring officers, especially to  
our most efficient and ever-cheerful  
president, Mrs. S. D. Brun.

The credential committee reported  
twelve delegates and several visitors  
present. The session closed with  
prayer by Mrs. Walstrom. The wo-  
men now re-joined the men in their  
consideration of the circuit conven-  
tion topic.

The evening program opened by  
singing several hymns. The res-  
ponse of the audience was inspiring.  
Rev. G. Aarestad led in devotion.

The Convention theme was "Chris-  
tian Stewardship." Dr. Lavik spoke  
on the sub-topic, "Of Time and In-  
fluence." He emphasized that our  
influence may be the grace of God  
be a saving influence, and that we  
are responsible for the way in which  
we use the time that God allots to  
us. "Our time really belongs to  
those on whom we should exert a  
saving influence. First on our child-  
ren in early childhood — exert your  
influence through prayer, instruc-  
tion and discipline. Be firm, be kind.  
Neglected opportunities will not re-  
turn. In early teen-age personalities  
are unfolding, and Dr. Lavik remind-  
ed us, as parents, that in this period  
we must gradually relax in discip-  
line, and try to associate with our  
sons and daughters more as their  
companions. His talk was very in-  
structive.

Mrs. Brun gave a paper on the  
sub-topic, "Stewardship of Money or  
Income," urging us all to meet our  
obligations as Christian stewards of  
the material means with which God  
has entrusted us.

District Vice-President, Mrs. Iver-  
sen gave a greeting on the basis of  
2 Cor. 8, 5. And she encouraged the  
women to be willing to comply with  
requests made in the W.M.F. work.

Mrs. Lavik spoke a few words ex-  
pressing thanks and appreciation to  
our outgoing president, Mrs. Brun,

for the zealous work she has done  
in our Church in the Canada Dis-  
trict, first as District President for  
several years, and now as Circuit  
President the past three years.

Mrs. Brun responded with thanks  
to all officers of the W.M.F., as well  
as to the pastors of Saskatoon Cir-  
cuit, for their forbearance in any  
shortcomings and for all their kind  
help. She also mentioned the fact  
that when she took over the Dis-  
trict Presidency it was as the succe-  
ssor to Mrs. Lavik. And now she was  
glad to welcome Mrs. Lavik as her  
successor in the presidency of the  
Circuit.

Dr. Iversen gave a short talk based  
on the 24th Psalm. Conclusion:  
"Everything I am, and everything I  
have belongs to the Lord." In touch-  
ing upon "Faith in Action," he said  
this: "Faith works through love;  
and it is not before we begin to act  
what we believe, that we really be-  
lieve it."

These talks were interspersed  
with several well rendered vocal  
solos and duets by Mrs. R. H. Pin-  
kerton, Rev. Evenson, Rev. Josef  
Haave, and Miss Ellen Nelson.

An offering of \$13.60 was received.  
The meeting closed with a hymn,  
and Rev. Lokensgard pronounced the  
benediction.

Mrs. H. Dalen, Secretary.

### The Moose Jaw Circuit Convention

The W.M.F. of the Moose Jaw  
circuit gathered at the Bethesda  
Church, Wilcox, for their spring  
convention.

Their business session was held  
on June 1st, 4 P.M., with the presi-  
dent, Mrs. Egland presiding.

The minutes of the two previous  
meetings were read and adopted,  
after which other business matters  
were attended to. The various de-  
partment secretaries gave their re-  
ports and presented posters of the  
work.

On June 2nd beginning at 1:45 P.  
M. the W.M.F. program was pre-  
sented. The meeting opened by the  
singing of the hymn, "Lord Jesus  
though but two or three," after  
which Rev. H. F. Johnson read a  
scripture passage, Luke 8:4-15, and  
lead in prayer. Duet, "His Smiling  
Face," given by Mrs. Skonnard and  
Mr. Mossing. Paper by Stella Hval,  
"Broadcasting the Good Seed At  
Home." Hymn, "Thy Life Was Giv-  
en For Me." Paper by Ada Nelson,  
"Broadcasting the Good Seed Ab-  
road." Another hymn was sung,  
"Hark the Voice of Jesus Calling"  
after which the offering was taken.  
Mrs. Skonnard and Mr. Mossing  
again rendered a vocal duet, "Fol-  
low Me." A talk was then given by  
Mrs. Geo. Hendrickson, our W.M.F.  
district president, in which she  
emphasized the importance of broad-  
casting the good seed in the home,  
sharing God's Word and prayer with  
ones children, thus taking time to be  
holy. She stressed three things every  
ideal local Ladies' Aid should do.  
She urged the W.M.F. to do tem-  
perance work. After this inspiring  
talk the meeting was turned over to  
Rev. H. F. Johnson as this was the  
closing session of the Moose Jaw  
Circuit Convention.

Ada R. Nelson, Sec.-Treas.

### Augsburg Publishing House Minneapolis, Minn.

Complete Church and Sunday School  
Supplies, Hymn Books, Devotional  
Books, Bible and Testaments.

Order from Minneapolis, or S. L.  
B. I. Book Store, Outlook, Sask.